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ARTICLES

OF

Christian Religion,

Approved and Passed by both Houses

OF

PARLIAMENT,

After Advice had with the Assembly

OF

DIVINES

BY

Authority of PARLIAMENT sitting at

WESTMINSTER.

LONDON:

Printed for *Edward Husband*, Printer to the Honorable House of Commons, and are to be sold at his Shop at the Sign of the golden Dragon in Fleetstreet, near the Inner-Temple. JUNE 27. 1648.

Richard Bisfield, Rector of Long Pittock one of the assembly of Divines, died 1661.

DEC 18 1925

ARTICLES OF Christian Religion,

Approved and Passed by both Houses of PARLIAMENT,

After Advice had with the Assembly of Divines by Authority of Parliament sitting at

WESTMINSTER.

CHAP. I.

Of the Holy Scripture.

ALthough the light of Nature, and the works of Creation and Providence do so far manifest the Goodness, Wisdom, and Power of God, as to leave men unexcusable *a*; yet are they not sufficient to give that knowledge of God and of his Will, which is necessary

a Rom.2.14,15. Rom.1.19,20. Psal.19.1,2,3. Rom.1.32. with Chap.2.1.

cessary unto salvation *b*. Therefore it pleased the Lord, at sundry times, and in divers maners, to reveal himself, and to declare that his Will unto his Church *c*; and afterwards, for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the World; to commit the same wholly unto writing *d*: which maketh the Holy Scripture to be most necessary *e*; those former ways of Gods revealing his Will unto his people, being now ceased *f*.

b Heb. 1.1.

c Pro. 22.19,20,21 Luke 1.3,4. Rom. 15.4. Mat. 4.4,7,10. Isa. 8.19,20.

d 2 Tim. 3.15. 2 Pet. 1.19.

e Heb. 1.1,2.

II. Under the name of Holy Scripture, or the Word of God written; are now contained all the Books of the Old and New Testament, which are these:

Of the Old Testament:

Genesis	II. Samuel
Exodus	I. Kings
Leviticus	II. Kings
Numbers	I. Chronicles
Deuteronomy	II. Chronicles
Joshuah	Ezra
Judges	Nehemiah
Ruth	Esther
I. Samuel	Job
	Psalms
	Proverbs

Proverbs	Amos
Eccleſiaſtes	Obadiah
The Song of Songs	Jonah
Iſaiah	Micah
Jeremiah	Nahum
Lamentations	Habakkuk
Ezekiel	Zephaniah
Daniel	Haggai
Hoſeah	Zechariah
Joel	Malachi.

Of the New Teſtament:

The Goſpels according to

Matthew	Galatians
Mark	Epheſians
Luke	Philippians
John	Coloſsians
The Acts of the Apoſtles	Theſſalonians I.
	Theſſalonians II.
Pauls Epiſtles to the	To Timothy I.
Romans	To Timothy II.
Corinthians I.	To Titus
Corinthians II.	To Philemon

The

The Epistle to the Hebrews
The Epistle of James
The first and second Epistles of Peter
The first, second, and third Epistles of John
The Epistle of Jude
The Revelation of John.

All which are given by inspiration of God, to be the Rule of Faith and Life *g*.

g Luke 16. 29, 31. Eph. 2. 20. Rev. 22. 18, 19. 2 Tim. 3. 16.

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane Writings *h*.

h Luke 24. 27, 44. Rom. 3. 2. 2 Pet. 1. 21.

IV. The Authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is Truth it self) the Author thereof: and therefore it is to be received, because it is the Word of God *i*.

i 2 Pet. 1. 19, 21. 2 Tim. 3. 16. 2 John 5. 9. 1 Thess. 2. 13.

V. We may be moved and induced by the Testimony of the Church, to an high and reverent esteem of the holy Scripture *k*. And the heavenliness of the Matter, the efficacy of the Doctrine, the majesty of the Style, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and the intire perfection

k 1 Tim. 3. 15.

ction thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God: yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word, in our hearts *l*.

l 1 Ioh. 2. 20, 27. Ioh. 16. 13, 14. 1 Cor. 2. 10, 11, 12 Isa. 59. 21.

VI. The whole Councel of God concerning all things necessary for his own Glory, mans salvation, Faith, & Life, is either expresly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or Traditions of men *m*. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word *n*: and that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane actions and Societies, which are to be ordered by the Light of Nature and Christian Prudence, according to the general Rules of the Word, which are always to be observed *o*.

m 2 Tim. 3. 15, 16, 17. Gal. 1. 8, 9. 2 Thess. 2. 2.

n Ioh. 6. 45. 1 Cor. 2. 9, 10, 12.

o 1 Cor. 11. 13, 14. 1 Cor. 14. 26, 40.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all *p*: yet those things which are necessary to be known, believed, & observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them *q*.

p 2 Pet. 3. 16.

q Psal. 119. 105, 130

VIII. The Old Testament in Hebrew (which was the Native Language of the people of God of old,)

and the new Teſtament in Greek, (which at the time of the writing of it was moſt generally known to the Nations) being immediately inſpired by God, and by his ſingular care and providence kept pure in all Ages, are therefore Authentical *r*; ſo as, in all Controverſies of Religion, the Church is finally to Appeal unto them *ſ*: But, becauſe theſe Original Tongues are not known to all the people of God, who have right unto, and intereſt in the Scriptures, and are commanded, in the fear of God, to read and ſearch them *t*, therefore they are to be tranſlated into the vulgar Language of every Nation unto which they come *u*, that the Word of God dwelling plentifully in all, they may worſhip him in an acceptable maner *w*; and, through patience and comfort of the Scriptures, may have hope *x*.

r Mat. 5.18.

ſ Iſa. 8.20. Acts 15.15. Ioh. 5.39,46.

t Ioh. 5.39.

u 1 Cor. 14.6,9,11, 12,24,27,28.

w Col. 3.16.

x Rom. 15.4.

IX. The infallible Rule of Interpretation of Scripture is the Scripture it ſelf: and therefore, when there is a Queſtion about the true and full ſenſe of any Scripture (which is not manifold, but one) it muſt be ſearched and known by other places that ſpeak more clearly *y*.

y 2 Pet. 1.20,21. Acts 15.15,16.

X. The Supreme Judge by which all Controverſies of Religion are to be determined, and all Decrees of Councels, Opinions of Ancient Writers, Doctrines of men, and private ſpirits, are to be examined; and, in whoſe Sentence we are to reſt; can be no other but the Holy Spirit ſpeaking in the Scripture *z*.

z Mat. 22. 29,31. Epheſ. 2.20. with Acts 28.25.

CHAP.

Chap. II.

Of God, and of the holy Trinity.

THere is but one onely *a*, living, and true God *b*: who is infinite in Being and Perfection *c*, a most pure Spirit *d*, invisible *e*, without body, parts *f*, or passions *g*, immutable *h*, immense *i*, eternal *k*, incomprehensible *l*, almighty *m*, most wise *n*, most holy *o*, most free *p*, most absolute *q*, working all things according to the Counsel of his own immutable and most righteous will *r*, for his own glory *s*; most loving *t*, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin *u*; the rewarder of them that diligently seek him *w*; and withal, most just and terrible in his judgements *x*, hating all sin *y*, and who will by no means clear the guilty *z*.

a Deut. 6 4. *b* 1 Thess. 1. 9. *c* Iob 11. 7, 8, 9. *d* Iohn 4. 24. *e* 1 Tim. 1. 17. *f* Deut. 4. 15, 16. Ioh. 4. 24. with Luke 24. 39. *g* Acts 14 11, 15. *h* Iam. 1. 17. Mal. 3. 6 *i* 1 King. 8. 27. Ier. 23. 23, 24. *k* Psal. 90. 2. 1 Tim. 1. 17. *l* Psal 145. 3.

m Gen. 17. 1. Rev. 4. 8. *n* Rom. 16. 27. *o* Isa. 6. 3. Rev. 4 8. *p* Psa. 115. 3. *q* Exo. 3. 14. *r* Eph. 1. 11. *s* Prov. 16. 4. Rom. 11. 36. *t* 1 Ioh. 4. 8, 16. *u* Exod. 34. 6, 7. *w* Heb. 11. 6. *x* Neh. 9. 32, 33. *y* Psal. 5. 5, 6. *z* Nah. 1. 2, 3. Exod 34. 7.

II. God hath all life *a*, glory *b*, goodness *c*, blessedness *d*, in, and of himself; and is alone in, and unto himself all-sufficient, not standing in need of any creatures which he hath made *e*, nor deriving any Glory from them *f*, but only manifesting his own Glory, in, by, unto, and upon them: He is the alone Fountain of all Being, of whom, through whom, and to whom are all things *g*; and, hath most Soveraign Dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth *h*. In his sight all things are open and manifest *i*; his knowledge is infinite, infallible, and independent upon the creature *k*; so as nothing is to him contingent, or uncertain *l*. He is most holy in all his counsels, in all his works, and in all his commands.

a Ioh. 5. 26. *b* Acts 7. 2. *c* Psal. 119. 68. *d* 1 Tim. 6. 15. Rom. 9. 5. *e* Acts 17. 24, 25. *f* Iob 22. 2, 3.

g Rom. 11. 36. *h* Rev. 4. 11. 1 Tim. 6. 15. Dan. 4. 25, 35. *i* Heb 4. 13. *k* Rom. 11. 33, 34. Psal. 147. 5. *l* Acts 15 18. Ezek. 11. 5.

m Pſal. 145. 17. Rom 7. 12.

mands *m*. To him is due from Angels and men, and every other creature, whatſoever worſhip, ſervice, or

n Rev. 5. 12, 13, 14

obedience he is pleaſed to require of them *n*.

III. In the Unity of the God-head there be Three Perſons, of one ſubſtance, power, and eternity; God the Father, God the Son, and God the Holy Ghoſt *o*. The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father *p*: the Holy Ghoſt eternally proceeding from the Father and the Son *q*.

o 1 Ioh. 5. 7. Mat. 3. 16, 17. Mat. 28. 19. 2 Cor. 13. 14.

p Ioh. 1. 14, 18.

q Ioh. 15. 26. Gal. 4. 6.

Chap. III.

Of Gods Eternal Decree.

God from all eternity did, by the moſt wiſe and holy Counſel of his own Will, freely, and unchangeably ordain whatſoever comes to paſs *a*: yet ſo as thereby neither is God the Author of ſin *b*, nor is violence offered to the will of the Creatures, nor is the Liberty or contingency of ſecond Cauſes taken away, but rather eſtabliſhed *c*.

a Eph. 1. 11. Rom. 11. 33. Heb. 6. 17. Rom. 9. 15, 18.

b Iam. 1. 13, 17. 1 Ioh. 1. 5.

c Acts 2. 23. Mat. 17. 12. Acts 4. 27, 28. Ioh. 19. 11. Prov. 16. 33.

II. Although God knows whatſoever may, or can come to paſs upon all ſuppoſed conditions *d*, yet hath he not decreed any thing becauſe he foreſaw it as future, or as that which would come to paſs upon ſuch conditions *e*.

d Acts 15. 18. 1 Sam. 23. 11, 12. Mat. 11. 21, 23.

e Rom. 9. 11, 13, 16, 18.

III. By the Decree of God, for the manifeſtation of his glory, ſome men and Angels *f* are predeſtinated

f 1 Tim. 5. 21. Mat. 25. 41.

ſtinated unto everlaſting life, and others fore-ordained to everlaſting death *g*.

g Rom. 9. 22, 23. Epheſ. 1. 5, 6. Prov. 16. 4.

IV. Theſe Angels and men thus predeſtinated and fore-ordained, are particularly, and unchangeably deſigned, and their number is ſo certain, and definite, that it cannot be either increaſed, or diminiſhed *h*.

h 2 Tim. 2. 19. Ioh. 13. 18.

V. Thoſe of man-kinde that are predeſtinated unto Life, God, before the foundation of the world was laid, according to his eternal & immutable purpoſe, and the ſecret Counſel and good pleaſure of his Will, hath choſen, in Chriſt, unto everlaſting glory *i*, out of his meer free grace and love, without any fore-ſight of Faith, or Good-works, or perſeverance in either of them, or any other thing in the creature, as conditions, or cauſes moving him thereunto *k*: and all, to the praiſe of his glorious grace *l*.

i Eph. 1. 4, 9, 11. Rom. 8. 30. 2 Tim. 1. 9. 1 Theſſ. 5. 9.

k Rom. 9. 11, 13, 16. Epheſ. 1. 4, 9.

l Epheſ. 1. 6, 12.

VI. As God hath appointed the Elect unto glory; ſo hath he, by the eternal and moſt free purpoſe of his Will, fore-ordained all the means thereunto *m*. Wherefore they who are elected, being fallen in Adam, are redeemed by Chriſt *n*, are effectually called unto Faith in Chriſt, by his Spirit working in due ſeaſon, are juſtified, adopted, ſanctified *o*, and kept by his power through faith unto ſalvation *p*. Neither are any other redeemed by Chriſt, effectually called, juſtified, adopted, ſanctified and ſaved; but the Elect onely *q*.

m 1 Pet. 1. 2. Eph. 1. 4, 5. Eph. 2. 10. 2 Theſſ. 2. 13.

n 1 Theſſ. 5. 9, 10. Tit. 2. 14.

o Rom. 8. 30. Eph. 1. 5. 2 Theſſ. 2. 13.

p 1 Pet. 1. 5.

q Ioh. 17. 9. Rom. 8. 28. to the end. Ioh. 6. 64, 65. Ioh. 10. 26. Ioh. 8. 47. 1 Ioh. 2. 19.

VII. The reſt of man-kinde God was pleaſed, according to the unſearchable counſel of his own Will, whereby,

whereby he extendeth, or with-holdeth mercy, as he pleaseth, for the glory of his Soveraign Power over his creatures, to pass by; and, to ordain them to dishonor and wrath, for their sin, to the praise of his glorious justice *r*.

r Mat.11.25,26. Rom.9.17,18,21, 22. 2 Tim.2.19,20 Jude, vers.4. 1 Pet.2.8.

VIII. The Doctrine of this high Mystery of Predestination is to be handled with special prudence and care *s*, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual Vocation, be assured of their eternal Election *t*. So shall this Doctrine afford matter of praise, reverence, and admiration of God *u*, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel *w*.

s Rom.9.20. Rom.11.33. Deut.29.29. *t* 2 Pet 1.10. *u* Eph.1.6. Rom.11.33. *w* Rom.11.5,6,10 2 Pet.1.10. Rom.8.33. Luke 10.20.

CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and Holy Ghost *a*, for the manifestation of the glory of his eternal power, wisdom, and goodness *b*, in the beginning, to create, or make of nothing, the World, and all things therein, whether visible or invisible, in the space of six days; and all very good *c*.

a Heb.1.2. Joh.1. 2,3. Gen.1.2. Job 26.13. Job 33.4 *b* Rom.1.20. Jer.10 12. Psal.104.24. Psal.33.5,6. *c* Gen.chap.1. Heb.11.3. Col.1. 16. Acts 17.24.

II. After God had made all other creatures, he created man, male and female *d*, with reasonable and immortal souls *e*, indued with knowledge, righteousness and true holiness, after his own image *f*; having the

d Gen.1.27. *e* Gen.2.7. with Eccles.12.7. & Luk.23.43. & Mat.10.28. *f* Gen.1.26 Col 3. 10. Eph.4.24.

the Law of God written in their hearts *g*, and power to fulfil it *h*. And yet, under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change *i*. Beside this Law written in their hearts, they received a command, not to eat of the tree of the Knowledge of good and evil, which whiles they kept, they were happy in their Communion with God *k*, and had Dominion over the Creatures *l*.

g Rom. 2. 14, 15.
h Eccles. 7. 29.
i Gen. 3. 6. Eccles. 7. 29.
k Gen. 2. 27. Ge. 3. 8, 9, 10, 11, 23.
l Gen. 1. 26, 28.

Chap. V.

Of Providence.

God the great Creator of all things doth uphold *a*, direct, dispose, and govern all creatures, actions, and things *b*, from the greatest even to the least *c*, by his most wise and holy Providence *d*, according to his infallible fore-knowledge *e*, and the free, and immutable counsel of his own Will *f*, to the praise of the glory of his wisdom, power, justice, goodness, and mercy *g*.

a Heb. 1. 3.
b Dan. 4. 34, 35. Psa. 135. 6. Act. 17. 25, 26, 28. Iob. 38, 39, 40, 41, chapters.
c Mat. 10. 29, 30, 31.
d Prov. 15. 3. Psal. 104. 24. Ps. 145. 17.
e Acts 15. 18. Psa. 94. 8, 9, 10, 11.
f Eph. 1. 11. Psal. 33. 10, 11.
g Isa. 63. 14. Eph. 3. 10. Rom. 9. 17. Gen. 45. 7. Psal. 145. 7.

II. Although, in relation to the fore-knowledge and decree of God, the first Cause, all things come to pass immutably, and infallibly *h*: yet, by the same Providence, he ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently *i*.

h Acts 2. 23.
i Gen. 8. 22. Ier. 31. 35. Exo. 21. 13. with Deu. 19. 5. 1 King. 22. 28, 34. Is. 10. 6, 7.

III. God, in his ordinary Providence maketh use of means *k*, yet is free to work without *l*, above *m*, and against them at his pleasure *n*.

k Acts 27. 31, 44. Isa. 55. 10, 11. Hos. 2. 21, 22.
l Hos. 1. 7. Mat. 4. 4.
m Rom. 4. 19, 20, 21. Iob 34. 20.
n 2 King. 6. 6. Dan. 4. 27.

IV. The

IV. The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his Providence, that it extendeth it self even to the first Fall, and all other sins of Angels and Men *o*, and that not by a bare permission *p*, but such as hath joyned with it a most wise and powerful bounding *q*, and otherwise ordering, and governing of them, in a manifold dispensation, to his own holy ends *r*: yet so, as the sinfulness thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin *s*.

o Rom. 11. 32, 33, 34. 2 Sam. 24. 1. with 1 Chro. 21. 1. 1 Kings 22. 22, 23. 1 Chron. 10. 4. 13, 14. 2 Sam. 16. 10. Acts 2. 23. Acts 4. 27, 28.
p Acts 14. 16.
q Psal. 76. 10. 2 Kings 19. 28.
r Gen. 50. 20. Isa. 10. 6, 7, 12.
s Iam 1. 13, 14, 17 1 Ioh. 2. 16. Psal. 50. 21.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled *t*; and, to raise them to a more close and constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends *u*.

t 2 Chron. 32. 25, 26, 31. 2 Sam. 24. 1
u 2 Cor. 12. 7, 8, 9 Psa. 73. throughout Psal. 77. 1, to 12. Mark 14. 66, to the end; with Ioh. 21. 15, 16, 17.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins doth blinde and harden *w*, from them he not onely withholdeth his grace, whereby they might have been inlightned in their understandings, and wrought upon in their hearts *x*; but sometimes also withdraweth the gifts which they had *y*, and exposeth them to such objects as their corruption makes occasions of sin *z*; and withal, gives them over to their own lusts, the tem-

w Rom. 1. 24, 26, 28. Rom. 11. 7, 8.
x Deut. 29. 4.
y Mat. 13. 12. Mat. 25. 29.
z Deut. 2. 30. 2 Kings 8. 12, 13.

temptations of the world, and the power of Satan *a*: whereby it comes to passe that they harden themselves, even under those meanes, which God useth for the softning of others *b*.

VII. As the providence of God doth in generall, reach to all Creatures; so after a most speciall manner, it taketh care of his Church, and disposeth all things to the good thereof *c*.

a Psal.81.11,12. 2 Thess.2.10,11,12.

b Exod.7.3. with Exo. 8.15,32 2 Cor.2.15,16 Isai.8.14. 1 Pet.2.7, Isai.6.9,10. with Act.28.26,27.

c 1 Tim.4.10. Amos 9.8,9. Rom.8.2 Isai.43.3,4,5,14.

Chap. VI.

Of the Fall of Man, of Sin, and of the Punishment thereof.

Our first Parents being seduced by the subtilty and temptation of Satan, sinned, in eating the forbidden fruit *a*. This their sin, God was pleased, according to his wise and holy counsell to permit, having purposed to order it to his own glory *b*.

II. By this sin they fell from their originall righteousnesse and communion with God *c*, and so became dead in sin *d*, and wholly defiled in all the faculties and parts of soul and body *e*.

III. They being the root of all man-kinde, the guilt of this sin was imputed *f*, and the same death in sin and corrupted nature, conveyed to all their posterity descending from them by ordinary generation *g*.

IV. From this originall corruption, whereby we are utterly indisposed, dis-abled, and made opposite to all good *h*, and wholly inclined to all evill *i*, do proceed all actuall transgressions *k*.

a Gen.3.13. 2 Cor.11.3.

b Rom.11.32.

c Gen.3.6,7,8. Eccles.7.29. Rom.3.23

d Gen.2.17. Eph.2.1

e Tit.1.15. Gen.6.5. Ier.17.9. Rom.3.10,11,12,19

f Gen.1.27,28. and 2 Gen.2.16,17. and Acts 17.26. with Rom.5.12,15,16,17, 18,19. and 1 Cor.15.21,22.49.

g Psal.51.5. Gen.5.3 Iob 14.4. Iob 15.14.

h Rom.5.6. Rom.8.7. Rom.7.18. Col.1.21.

i Gen.6.5. Gen.8.21 Rom.3.10,11,12.

k Iam.1.14,15. Eph.2.2,3. Mat.15.19.

C 4 V. This

V. This corruption of nature, during this life, doth remain in those that are regenerated *l*; and, although it be through Christ, pardoned, and mortified, yet both it self, and all the motions thereof are truly and properly sin *m*.

VI. Every sin, both Originall and Actuall, being a transgression of the righteous Law of God, and contrary thereunto *n*, doth, in its own nature, bring guilt upon the sinner *o*; whereby hee is bound over to the wrath of God *p*, and curse of the Law *q*, and so made subject to death *r*, with all miseries spirituall *s*, temporall *t*, and eternall *u*.

1 Joh. 1. 8, 10.
Rom. 7. 14, 17, 18, 23.
Gal. 5. 17.
Eccles. 7. 20.
Jam. 3. 2. Prov. 20. 9.
1 Joh. 3. 4.
Rom. 7. 5, 7, 8, 25.
Rom. 2. 15.
Jam. 3. 9, 10.
Eph. 2. 3.
Gal. 3. 10.
Rom. 6. 23.
Eph. 4. 18.
Rom. 8. 20.
Lament. 3. 39.
Mat. 25. 41.
2 Thess. 1. 9.

Chap. VII.

Of Gods Covenant with Man.

THe distance between God and the Creature is so great, that although reasonable Creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their Blessednesse and Reward, but by some voluntary condescension on Gods part, which he hath been pleased to expresse by way of Covenant *a*.

Isai. 40. 13, 14, 15, 16, 17. Job 9. 32, 33. Psal. 113. 5, 6. Psal. 100. 2, 3. Job 22. 2, 3. Job 35. 7, 8 Luk. 17. 10. Act. 17. 24, 25.

II. The first Covenant made with Man, was a Covenant of Works *b*, wherein Life was promised to Adam, and in him to his Posterity *c*, upon condition of perfect and personall obedience *d*.

Gal. 3. 12. Rom. 10. 5. Rom. 5. 12, to 20. Gen. 2. 17. Gal. 3. 10.

III. Man, by his Fall having made himself uncapable of Life by that Covenant, the Lord was pleased to make a Second *e*, commonly called the Covenant

Gal. 3. 21. Rom. 8. 3. Rom. 3. 20, 21. Gen. 3. 15. Isai. 42. 6.

nant of Grace; Wherein hee freely offereth unto sinners Life and Salvation by Iesus Christ, requiring of them Faith in Him that they may be saved *f*; and promising to give unto all those that are ordained unto Life, his holy Spirit, to make them willing, and able to beleeve *g*.

f Mark.16.15,16. Ioh.3.16. Rom.10.6,9. Gal.3.11.
g Ezek.36.26,27. Ioh.6.44,45.

IV. This Covenant of Grace is frequently set forth in Scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed *h*.

h Heb.9.15,16,17. Heb.7.22. Luke 22.20. 1 Cor.11.25.

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel *i*: Under the Law, it was administred by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the people of the Jews, all fore-signifying Christ to come *k*: which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the Elect in Faith in the Promised Messiah *l*, by whom they had full remission of sins, and eternall Salvation: and is called, the Old Testament *m*.

i 2 Cor.3.6,7,8,9.
k Heb.8,9,10. chapters. Rom.4.11. Col.2.11,12. 1 Cor.5.7.
l 1 Cor. 10.1,2,3,4. Heb.11.13. Ioh.8.56.
m Gal.3.7,8,9,14.

VI. Under the Gospel, when Christ, the substance *n*, was exhibited, the Ordinances in which this Covenant is dispensed, are the Preaching of the Word, and the Administration of the Sacraments of Baptisme, and the Lords Supper *o*: Which, though fewer in number, and administred with more simplicity, and lesse outward glory; yet, in them, it is held forth in more fullnesse, evidence, and spirituall efficacy *p*, to all Nations, both Jews and Gentiles *q*; and is called the New Testament *r*. There are not therefore Two Covenants of Grace, differing

n Col.2.17.
o Mat.28.19,20. 1 Cor.11.23,24,25.
p Heb.12.22,to 28. Ier.31.33.34.
q Mat.28.19.
r Eph.2.15,16,17,18,19. Luk.22.20.

Gal.3.14,16.Rom.3. 1,22,23,30.Psa.32.1 ith Rom.4.3,6,16,17, 3,24.Hebr.13,8. Act.15.11.

in substance, but one and the same, under various dispensations *s*.

Chap. VIII.

Of Christ the Mediator.

Isai.42.1. Pet.1.19,20. oh.3.16. 1 Tim.2.5. Act.3 22. Heb.5.5,6. Psal.2.6. Luk.1.33. Eph.5.23. Heb.1 2. Act.17.31. Ioh.17.6.Psal.22.30 Isai.53.10. 1 Tim.2.6. Isai.55.4. Cor.1.30. Ioh.1.1,14. Ioh.5 20. hil 2.6 Gal.4 4. Hebr.2 14,16,17. eb.4.15. Luk.1.27,31,35. al.4 4. Luk.1.35. Col.2.9. om.9,5. 1 Pet. 3.18. Tim.3.16. Rom.1.3,4 Tim.2.5. Psal.45.7. h.3.34.

IT pleased God, in His eternall purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and Man *a*; the Prophet *b*, Priest *c*, and King *d*, the Head, and Saviour of His Church *e*, the Heir of all things *f*, and Judge of the World *g*. Unto whom He did from all eternity give a People, to be his Seed *h*, and to be by him in time Redeemed, Called, Justified, Sanctified, and Glorified *i*.

II. The Son of God, the second Person in the Trinity, being very and eternall God, of one Substance, and equall with the Father, did, when the fullnesse of time was come, take upon Him mans nature *k*, with all the Essentiall properties, and common infirmities thereof, yet, without sin *l*: being conceived by the Power of the Holy Ghost, in the womb of the Virgin Mary, of her substance *m*. So that, two whole, perfect, and distinct Natures, the Godhead and the Manhood, were inseparably joyned together in one Person, without Conversion, Composition, or Confusion *n*. Which Person, is very God, and very Man, yet one Christ, the only Mediator between God and Man *o*.

III. The Lord Jesus, in his humane nature thus united to the divine, was sanctified and anointed with the holy Spirit, above measure *p*, having in him all the treasures

sures of wisdome and knowledge *q*; in whom, it pleased the Father, that all fulnesse should dwell *r*; to the end, that being holy, harmlesse, undefiled, and full of grace and truth *s*, he might be thorowly furnished to execute the Office of a Mediator, and Surety *t*. Which Office he took not unto himselfe, but was thereunto called by his Father *u*, who put all power and judgement into his hand, and gave him commandment to execute the same *w*.

q Col. 2. 3.
r Col. 1. 19.
s Heb. 7. 26. Ioh. 1. 14.
t Act. 10. 38. Heb. 12. 24. Heb. 7 22.
u Heb. 5. 4, 5.
w Ioh. 5 22. 27. Mar. 28. 18. Act. 2 36

IV. This Office, the Lord Jesus did most willingly undertake *x*; which that he might discharge, he was made under the Law *y*, and did perfectly fulfill it *z*, endured most grievous torments immediatly in his Soule *a*, and most painefull sufferings in his Body *b*, was crucified, and died *c*; was buried, and remained under the power of death; yet saw no corruption *d*. On the third day hee arose from the dead *e*, with the same body in which hee suffered *f*, with which also hee ascended into Heaven, and there sitteth at the right hand of his Father *g*, making intercession *h*, and shall returne to Judge, men, and Angels, at the end of the World *i*.

x Psal. 40. 7, 8. with Heb. 10. 5. to 11. Ioh. 10. 18. Phil. 2. 8.
y Gal. 4. 4.
z Mat. 3. 15.
Mat. 5. 17.
a Mat. 26. 37, 38. Luke 22. 44.
b Mat. 26. 27 chap.
c Phil. 2. 8.
d Act. 2. 23, 24, 27. Act. 13. 37. Rom. 6. 9.
e 1 Co. 15. 3, 4.
f Ioh 20. 25. 27.
g Marke 16. 19.
h Rom. 8. 34. Heb. 9. 24.
Heb. 7. 25.
i Rom. 14. 9, 10. Act. 1. 11. Act. 10. 42 Mat. 13. 40, 41, 42. Iude verse 6. 2 Pet. 2. 4

V. The Lord Jesus, by his perfect obedience, and sacrifice of himselfe, which he, through the eternall spirit, once offered up unto God, hath fully satisfied the Justice of his Father *k*; and purchased, not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him *l*.

k Rom. 5. 19. Heb. 9 14, 16 Heb. 10. 14 Eph. 5. 2 Rom. 3 25, 26 Dan. 9. 24. 26 Col. 1. 19. 20

VI. Although the worke of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively from the beginning

Eph. 1. 11. 14. Iohn 17. 2 Heb. 9. 12, 15.

ginning of the world, in, and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the woman which should bruise the Serpents head; and the Lambe slain from the beginning of the world: being yesterday, and to day the same, and for ever *m*.

m Gal. 4. 4,5
Gen. 3. 15
Revel. 13. 8
Heb. 13. 8

VII. Christ, in the worke of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it selfe *n*: yet, by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature *o*.

n Heb. 9. 14
1 Pet. 3. 18
o Act. 20. 28
Iohn 3. 13
1 Iohn 3. 16
p Iohn 6. 37,39
Iohn 10. 15,16
q 1 Iohn 2. 1,2
Rom. 8. 34.
r Iohn 15. 13,15
Eph. 1. 7,8,9
Iohn 17. 16.
s Iohn 14 26.
Heb. 12. 2
2 Cor. 4. 13.
Rom. 8. 9,14
Rom. 15. 18,19
Iohn 17. 17
t Psal. 110. 1
1 Cor. 15. 25,26
Mal. 4. 2,3
Col. 2. 15

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly, and effectually apply, and communicate the same *p*, making intercession for them *q*, and revealing unto them, in, and by the Word, the mysteries of salvation *r*, effectually perswading them by his Spirit, to beleeve, and obey, and governing their hearts by his Word and Spirit *s*, overcoming all their enemies by his Almighty Power and Wisdome, in such manner, and wayes, as are most consonant to his wonderfull and unsearchable dispensation *t*.

Chap. IX.

Of Free-will.

a Mat. 17. 12.
Iam. 1. 14
Deut. 30. 19

GOD hath indued the Will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined to good or evill *a*.

II. Man, in his state of Innocency, had freedom, and power,

power, to will, and to doe that which was good, and well-pleasing to God *b*; but yet, mutably, so that he might fall from it *c*.

III. Man by his fall into a state of sin, hath wholly lost all ability of Will to any spirituall good accompanying salvation *d*: so as, a naturall man, being altogether averse from that goode, and dead in sin *f*, is not able, by his owne strength, to convert himselfe, or to prepare himselfe thereunto *g*.

IV. When God converts a sinner, and translates him into the state of grace, hee freeth him from his naturall bondage under sin *h*; and, by his grace alone, inables him freely to wil, and to doe that which is spiritually good *i*; yet so, as that by reason of his remaining corruption, hee doth not, perfectly, nor onely, will that which is good, but doth also will that which is evil *k*.

V. The will of man is made, perfectly, and immutably free to good alone, in the state of Glory only *l*.

b Eccles.7. 29. Gen.1. 26.
c Gen.2. 16, 17.
Gen.3.6.
d Rom.5.6. Rom.8.7. Iohn 15.5
e Rom.3.10,12.
f Eph.2.1,5. Col.2.13.
g Iohn 6.44,65. Eph.2.2,3,4,5
1 Cor.2.14
Tit.3.3,4,5.
h Col.1. 13. Iohn 8.34,36.
i Phil.2.13. Rom.6.18,22.
k Gal.5.17. Rom.7.15,18,19. 21.23
l Eph.4.13 Heb.12.23. 1 Iohn 3.2. Iude verse 24

Chap. X.

Of Effectuall Calling.

ALl those whom God hath predestinated unto life, and those onely, hee is pleased in his appointed and accepted time, effectually to call *a*, by his Word and Spirit *b*, out of that state of sin and death, in which they are by nature, to grace and salvation by Iesus Christ *c*; inlightning their minds, spiritually, and savingly to understand the things of God *d*; taking away their heart of stone, and giving unto them an heart of

a Rom.8.30 Rom.11.7 Eph.1.10,11
b 2 Thes.2.13,14. 2 Cor.3.3.6.
c Rom.8.2. Eph.2.1.2,3,4,5
2 Tim.1.9,10
d Act.26.18. 1 Cor.2.10.12 Eph.1.17,18

flesh;

flesh *e*; renewing their wills, and by his almighty power determining them to that which is good *f*, & effectually drawing them to Jesus Christ *g*: yet so, as they come most freely, being made willing by his grace *h*.

II. This effectuall Call is of Gods free, and speciall grace alone, not from any thing at all foreseen in man *i*, who is altogether passive therein, untill being quickned and renewed by the holy Spirit *k*, he is thereby inabled to answer this Call, and to imbrace the grace offered, and conveyed in it *l*.

III. Elect infants, dying in infancy, are regenerated, and saved by Christ, through the Spirit *m*, who worketh when, and where, and how he pleaseth *n*: So also, are all other elect persons who are uncapable of being outwardly called by the Ministry of the Word *o*.

IV. Others, not elected, although they may be called by the Ministry of the Word *p*, and may have some common operations of the Spirit *q*, yet they never truly come unto Christ, and therefore cannot be saved *r*: much lesse can men, not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of Nature, and the Law of that Religion they doe professe *s*. And, to assert and maintaine, that they may, is very pernicious, and to be detested *t*.

e Ezek. 36. 26.
f Ezek. 11. 19. Phil. 2 13 Deut. 30. 6 Ezek. 36. 27
g Eph. 1. 19. Ioh. 6. 44. 45.
h Cant. 1. 4. Psal. 110. 3. Ioh. 6. 37 Rom. 6. 16, 17. 18 2 Tim. 1. 9. Tit. 3, 4, 5 Eph. 2. 4, 5, 8, 9 Rom. 9, 11.
k 1 Cor. 2. 14 Rom. 8. 7 Eph. 2. 5.
l Ioh. 6. 37 Ezek. 36. 27 Ioh. 5. 25
m Luke 18. 15. 16 and Act. 2. 38, 39. & Ioh. 3. 3, 5. & 1 Ioh. 5. 12. & Rom. 8, 9 compared.
n Ioh. 3. 8
o 1 Ioh. 5. 12 Act. 4. 12.
p Mat. 22. 14
q Mat. 7. 22. Mat. 13. 20, 21 Heb. 6. 4, 5
r Ioh. 6. 64, 65, 66 Ioh. 8. 24.
s Act. 4. 12. Ioh. 14. 6 Eph. 2. 12. Ioh. 4 22 Ioh. 17. 3
t 2 Ioh. v. 9, 10, 11 1 Cor. 16, 22 Gal. 1. 6, 7, 8

Chap. XI.

Of Iustification.

THose whom God effectually calleth, he also freely justifieth *a*: not, by infusing righteousnesse into them,

a Rom. 8. 30 Rom. 3. 24.

them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not, for any thing wrought in them, or done by them, but for Christs sake alone; nor, by imputing faith it self, the act of beleeving, or any other evangelicall obedience, to them, as their righteousnesse, but, by imputing the obedience and satisfaction of Christ unto them *b*, they receiving, and resting on him and his righteousnesse by faith; which faith, they have, not of themselves, it is the gift of God *c*.

II. Faith, thus receiving and resting on Christ and his righteousnesse, is the alone instrument of Justification *d*; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by Love *e*.

III. Christ by his obedience, and death, did fully discharge the debt of all those that are thus justified, and did make a proper, reall, and full satisfaction to his Fathers Justice in their behalf *f*. Yet, in as much as he was given by the Father, for them *g*; and, his obedience and satisfaction accepted in their stead *h*; and, both, freely, not for any thing in them; their Justification is only of free grace *i*; that, both the exact justice, and rich grace of God, might be glorified in the justification of sinners *k*.

IV. God did, from all eternity, decree to justifie all the elect *l*, and Christ did, in the fullnesse of time, die for their sins, and rise again for their justification *m*: nevertheless, they are not justified, untill the holy Spirit doth, in due time, actually apply Christ unto them *n*.

V. God doth continue to forgive the sins of those that are justified *o*: and, although they can never fall from the state of Justification *p*; yet, they may by their sins,

b Rom. 4. 5, 6, 7, 8. 2 Cor. 5. 19, 21. Rom. 3. 22, 24, 25, 27, 28. Tit. 3. 5, 7. Eph. 1. 7. Ier. 23. 6. 1 Cor. 1. 30, 31 Rom. 5. 17, 18, 19.

c Act. 10. 43. Gal. 2. 16 Phil. 3. 9. Act. 13. 38, 39. Eph. 2. 7, 8.

d Ioh. 1. 12. Rom. 3. 28. Rom. 5. 1

e Iam. 2. 17, 22, 26. Gal. 5. 6.

f Rom. 5. 8, 9, 10, 19 1 Tim. 2. 5, 6. Heb. 10. 10, 14. Dan. 9. 24, 26. Isai. 53. 4, 5, 6, 10, 11, 12.

g Rom. 8. 32.

h 2 Cor. 5. 21. Mat. 3. 17. Eph. 5. 2.

i Rom. 3. 24. Eph. 1. 7

k Rom. 3. 26. Eph. 2. 7.

l Gal. 3. 8. 1 Pet. 1. 2, 19, 20.

Rom. 8. 30.

m Gal. 4. 4. 1 Tim. 2. 6. Rom. 4. 25

n Col. 1. 21, 22. Gal. 2. 16. Tit. 3. 3, 4, 5, 6, 7.

o Mat. 6. 12. 1 Ioh. 1. 7, 9. 1 Ioh. 2. 1, 2.

p Luke 22. 32. Ioh. 10. 28. Heb. 10. 14.

fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, untill they humble themselves, confesse their sins, beg pardon, and renew their faith and repentance *q*.

VI. The Justification of Beleevers under the old Testament, was, in all these respects, one and the same with the justification of Beleevers under the new Testament *r*.

q Psal.89. 31,32,33. Psal.51.7,8,9,10,11, 12. Psal.32.5. Mat.26.75. 1 Cor.11.30,32. Luke 1.20.

r Gal.3.9,13,14. Rom.4.22,23,24. Heb.13.8.

Chap. XII.

Of Adoption.

ALl those that are justified, God vouchsafeth, in, and for his only Son Jesus Christ, to make partakers of the grace of Adoption *a*: by which they are taken into the number, and enjoy the liberties and priviledges of the children of God *b*, have his Name put upon them *c*, receive the Spirit of Adoption *d*, have accesse to the Throne of Grace with boldnesse *e*, are inabled to cry, Abba, Father *f*, are pitied *g*, protected *h*, provided for *i*, and chastened, by him, as by a Father *k*; yet, never cast off *l*, but sealed to the day of redemption *m*, and inherit the promises *n*, as heires of everlasting salvation *o*.

a Eph.1.5. *b* Gal.4.4,5. Rom.8.17. Ioh.1.12. *c* Ier.14.9. 2 Cor.6.18.Rev.3.12 *d* Rom.8.15. *e* Eph.3.12.Rom.5.2 *f* Gal.4.6. *g* Psal.103.13. *h* Prov.14.26. *i* Mat.6.30,32. 1 Pet.5.7. *k* Heb.12.6. *l* Lam.3.31. *m* Eph.4.30. *n* Heb. 6.12. *o* 1 Pet.1.3,4. Heb.1.14.

Chap.

Chap. XIII.

Of Sanctification.

They who are effectually called, and Regenerated, having a new heart, and a new spirit created in them; are further sanctified, really, and personally, through the vertue of Christs death and resurrection *a*, by his Word, and Spirit dwelling in them *b*: the Dominion of the whole body of sin is destroyed *c*, and the severall lusts thereof are more and more weakned and mortified *d*; and they, more and more quickned and strengthened in all saving graces *e*, to the practise of true holinesse, without which no man shall see the Lord *f*.

a 1 Cor.6.11, Act.20.32, Phil.3.10. Rom.6.5,6.
b Ioh. 17.17. Eph.5.26. 2 Thes.2.13.
c Rom.6.6,14.
d Gal.5.24. Rom.8.13.
e Col.1.11. Eph.3.16,17,18,19.
f 2 Cor.7.1. Heb.12.14.

II. This Sanctification is throughout, in the whole man *g*; yet imperfect in this life, there abiding still some remnants of corruption in every part *h*: whence ariseth a continuall, and irreconcileable warre; the flesh lusting against the spirit, and the spirit against the flesh *i*.

g 1 Thes.5.23.
h 1 Ioh.1.10. Rom.7.18,23. Phil.3.12.
i Gal.5.17. 1 Pet.2.11.

III. In which warre, although the remaining corruption, for a time, may much prevail *k*; yet, through the continuall supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome: and so, the Saints grow in grace *m*, perfecting holinesse in the fear of God *n*.

k Rom.7.23.
l Rom.6.14. 1 Ioh.5.4. Eph.4.15,16.
m 2 Pet.3.18. 2 Cor.3.18.
n 2 Cor.7.1.

Chap. XIV.

Of Saving Faith.

THe grace of Faith, whereby the elect are inabled to beleeve to the saving of their soules *a*, is the work of the Spirit of Christ in their hearts *b*; and is ordinarily wrought by the Ministry of the Word *c*: by which also, and by the administration of the Sacraments, and prayer, it is increased and strengthened *d*.

II. By this Faith, a Christian beleeveth to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein *e*; and acteth differently upon that which each particular passage thereof containeth; yeelding obedience to the Commands *f*, trembling at the threatnings *g*, and imbracing the Promises of God for this life, and that which is to come *h*. But the principall Acts of saving faith, are, Accepting, Receiving, and resting upon Christ alone for Justification, Sanctification, and Eternall life, by vertue of the Covenant of Grace *i*.

III. This Faith is different in degrees, weak, or strong *k*; may be often and many waies assailed, and weakned, but gets the victory *l*; growing up in many to the attainment of a full assurance through Christ *m*, who is both the Author and finisher of our faith *n*.

a Heb. 10. 39.
b 2 Cor. 4. 13. Eph. 1. 17, 18, 19. Eph. 2. 8.
c Rom. 10. 14, 17.
d 1 Pet. 2. 2. Act. 20. 32. Rom. 4. 11. Luk. 17. 5
Rom. 1. 16, 17.
e Ioh 4. 42. 1 Thess. 2. 13. 1 Ioh. 5. 10.
Act 24. 14.
f Rom. 16. 26.
g Isai. 66. 2.
h Heb. 11. 13. 1 Tim. 4. 8.
i Ioh. 1. 12. Act. 16. 31. Gal. 2. 20. Act. 15. 11.
k Heb. 5. 13, 14. Rom. 4. 19, 20. Mat. 6. 30. Mat. 8. 10.
l Luk. 22. 31, 32. Eph. 6. 16. 1 Ioh. 5. 4, 5.
m Heb. 6. 11, 12. Heb. 10. 22. Col. 2. 2.
n Heb. 12. 2.

Chap. XV.

Of Repentance unto life.

REpentance unto life, is an evangelicall grace *a*, the Doctrine whereof is to be preached by every Minister

a Zech. 12. 10. Act. 11. 18.

nister of the Gospel, as well as that of faith in Christ *b*.

II. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthinesse and odiousnesse of his sins, as contrary to the holy nature, and righteous Law of God; and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turne from them all unto God *c*, purposing and endeavouring to walke with him in all the wayes of his commandements.

III. Although Repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof *e*, which is the act of Gods free grace in Christ *f*; yet is it of such necessity to all sinners, that none may expect pardon without it *g*.

IV. As there is no sin so small, but it deserves damnation *h*; so there is no sin so great, that it can bring damnation upon those who truly repent *i*.

V. Men ought not to content themselves with a generall repentance, but it is every mans duty to endeavour to repent of his particular sins, particularly *k*.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof *l*; upon which, and the forsaking of them, he shall find mercy *m*; so, he that scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publick confession, and sorrow for his sin, to declare his repentance to those that are offended *n*, who are thereupon to bee reconciled to him, and in love to receive him *o*.

b Luke 24.47. Marke 1.15 Act.20.21
c Ezek.18.30,32 Ezek.36.31 Isai.30.22 Psal.51.4 Ier.31.18,19. Ioel 2.12,13 Amos 5.15 Psal.119.128 2Cor.7.11
d Psal.119.6,59,106
e Luke 1.6 2 King.23.25
f Ezek.16.61,62,63 Hos.14.2,4 Rom.3.24 Eph.1.7
g Luke 13.3,5 Act.17.30,31
h Rom.6.23 Rom.5.12 Mat.12.36
i Isai.55.7 Rom.8.1 Isai.1.16,18
k Psal.19.13 Luke 19.8 1 Tim.1.13,15
l Psal.51.4,5,7,9,14 Psal.32.5,6
m Prov.28.13 1 Iohn 1.9
n Iam.5.16 Luke 17.3,4 Iosh.7.19 Psal. 51 throughout.
o 2 Cor.2.8.

Chap. XVI.

Of Good Works.

Good Works are only such as God hath commanded in his holy Word *a*, and not such as, without the warrant thereof, are devised by men, out of blinde zeale, or upon any pretence of good intention *b*.

II. These good works, done in obedience to Gods Commandments, are the fruits and evidences of a true and lively faith *c*: and, by them, Beleevers manifest their thankfulnesse *d*, strengthen their assurance *e*, edifie their Brethren *f*, adorn the profession of the Gospel *g*, stop the mouths of the adversaries *h*, and glorifie God *i*, whose workmanship they are, created in Christ Iesus thereunto *k*: that, having their fruit unto holinesse, they may have the end, eternall life *l*.

III. Their ability to doe good works, is not at all of themselves, but wholly from the Spirit of Christ *m*. And that they may be inabled thereunto, besides the graces they have already received, there is required an actuall influence of the same holy Spirit, to worke in them to will and to doe, of his good pleasure *n*: yet are they not hereupon to grow negligent, as if they were not bound to performe any duty, unlesse, upon a speciall motion of the Spirit; but, they ought to be diligent in stirring up the grace of God that is in them *o*.

IV. They, who in their obedience, attain to the greatest height, which is possible in this life, are so farre from being able to supererogate, and to doe more than God requires, as that they fall short of much which in duty they are bound to doe *p*.

V. We cannot, by our best Works, merit pardon of sin,

a Micah. 6.8
Rom. 12.2
Heb. 13.21.
b Mat. 15.9
Isai. 29. 13
c 1 Pet. 1.18
Rom. 10.2
Ioh. 16.2
2 Sam. 15.21, 22, 23
d Iam. 2.18, 22
e Psal. 116.12, 13
f 1 Pet. 2.9
g 1 Iohn 2.3, 5
2 Pet. 1.5, 6, 7, 8, 9, 10.
h 2 Cor. 9.2
Mat. 5.16
i Tit. 2.5, 9, 10, 11, 12.
1 Tim. 6.1
k 1 Pet. 2.15
l 1 Pet. 2.12.
Phil. 1.11
Ioh. 15.8
m Eph. 2.10
Rom. 6.22
n Iohn 15.4, 5
Ezek. 36.26, 27
Phil. 2.13. Phil. 4.13
o 2 Cor. 3, 5
Phil. 2.12
Heb. 6.11, 12
2 Pet. 1.3, 5, 10, 11
Isai. 64.7
2 Tim. 1.6
Act. 26.6, 7
Iude ver. 20, 21
p Luke 17.10.
Nehem. 13.22.
Iob 9 2, 3
Gal. 5.17

sin, or eternall life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and the infinite distance that is betweene us and God, whom, by them, we can neither profit, nor satisfie for the debt of our former sins *q*, but, when wee have done all we can, we have done but our duty, and are unprofitable servants *r*; and, because, as they are good, they proceed from his Spirit *s*; and, as they are wrought by us, they are defiled, and mixed with so much weakneſſe and imperfection, that they cannot endure the severity of Gods judgement *t*.

VI. Yet notwithstanding, the persons of Beleevers being accepted through Christ, their good works also are accepted in him *u*, not as though they were in this life wholy unblameable and unreproveable in Gods sight *w*; but that, he looking upon them in his Sonne is pleased to accept, and reward that which is sincere, although accompanied with many weaknesses and imperfections *x*.

VII. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves, and others *y*: yet, because they proceed not from an heart purified by faith *z*; nor are done in a right manner, according to the Word; *a* nor to a right end, the glory of God *b*; they are therefore sinfull, and cannot please God, or make a man meet to receive grace from God *c*. And yet, their neglect of them is more sinfull, and displeasing unto God *d*.

q Rom.3.20. Rom.4.2,4,6. Eph.2 8,9. Tit.3.5,6,7. Rom.8.18. Psal.16.2 Iob 22.2,3. Iob 35.7,8.
r Luke 17.10.
s Gal.5.22,23.
t Isai.64.6. Gal.5.1 Rom.7.15,18. Psal.143.2. Psal.130 3.
u Eph.1.6. 1 Pet.2.5. Exod.28.38. Gen 4 4.with Heb.11.4.
w Iob 9.20. Psal.143.2.
x Heb.13.20,21. 2 Cor.8.12. Heb.6.10 Mat.25.21,23
y 2 King.10.30,31. 1 King.21.27,29 Phil.1.15,16,18
z Gen.4.5. with Heb.11.4. Heb.11.6.
a 1 Cor.13.3. Isai.1.12.
b Mat.6.2,5,16
c Hag.2.14 Tit.1.15 Amos 5.21,22 Hos.1.4. Rom.9.16. Tit.3.5
d Psal.14.4. Psal.36.3 Iob 21.14,15 Mat.25.41,42,43, 45. Mat.23.23

CHAP.

Chap. XVII.

Of the Perseverance of the Saints.

THey, whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally, fall away from the state of Grace: but shall certainly persevere therein to the end, and be eternally saved *a*.

II. This Perseverance of the Saints, depends not upon their owne free-will, but upon the immutability of the Decree of Election flowing from the free & unchangeable love of God the Father *b*; upon the efficacy of the merit, and intercession of Iesus Christ *c*; the abiding of the Spirit, and of the seed of God within them *d*; and the nature of the Covenant of Grace *e*: from all which, ariseth also the certainty, and infallibility thereof *f*.

III. Nevertheless, they may, through the temptations of Satan and of the World, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins *g*; and, for a time, continue therein *h*; whereby they incurre Gods displeasure *i*, and grieve his holy Spirit *k*, come to bee deprived of some measure of their graces and comforts *l*, have their hearts hardned *m*, and their consciences wounded *n*; hurt, and scandalize others *o*, and bring temporall judgements upon themselves *p*.

a Phil. 1. 6
1 Pet. 1. 10
Iohn 10. 28, 29
1 Iohn 3. 9
1 Pet. 1. 5, 9
b 2 Tim. 2. 18, 19
Ier. 31. 3
c Heb. 10. 10, 14
Heb. 13. 20, 21
Heb. 9. 12, 13, 14, 15
Rom. 8. 33 to the end
Iohn 17. 11, 24.
Luke 22. 32
Heb. 7. 25.
d Iohn 14. 16, 17.
1 Iohn 2. 27
1 Iohn 3. 9
e Ier. 32. 40
f Iohn 10. 28.
2 Thess. 3. 3.
1 Iohn 2. 19
g Mat. 26. 70, 72, 74
h Psal. 51. title and ver. 14
i Isai. 64. 5, 7, 9.
2 Sam. 11. 27.
k Eph. 4. 30
l Psal. 51. 8, 10, 12
Rev. 2. 4.
Cant. 5. 2, 3, 4, 6
m Isai. 63. 17
Marke 6. 52
Marke 16. 14.
n Psal. 32. 3, 4.
Psal. 51. 8
o 2 Sam. 12. 14.
p Psal. 89. 31, 32.
1 Cor. 11. 32.

Chap. XVIII.

Of the assurance of Grace and Salvation.

ALthough hypocrites and other unregenerate men may vainely deceive themselves with false hopes, and

and carnall presumptions of being in the favour of God, and estate of salvation (a); which hope of theirs shall perish (b): yet, such as truly beleeve in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace (c), and may rejoice in the hope of the glory of God, which hope shall never make them ashamed (d).

II. This certainty is not a bare conjecturall and probable perswasion, grounded upon a fallible hope (e); but, an infallible assurance of faith, founded, upon the divine truth of the promises of salvation (f), the inward evidence of those graces unto which these promises are made (g), the testimony of the Spirit of Adoption witnessing with our spirits that we are the children of God (h): which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption (i).

III. This infallible assurance doth not so belong to the essence of faith, but that a true beleever may wait long, and conflict with many difficulties before he be partaker of it (k): yet, being inabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto (l). And therefore it is the duty of every one, to give all diligence to make his calling and election sure (m); that thereby his heart may be inlarged in peace and joy in the holy Ghost, in love and thankfulness to God, and in strength and chearfulness in the duties of obedience, the proper fruits of this assurance (n): so far is it, from inclining men to looseness (o).

(a) Iob 8.13,14 Micah 3.11 Deut. 29.19 Iohn 8.41
(b) Mat. 7.22, 23
(c) 1 Iohn 2.3 1 Iohn 3.14, 18,19,21,24 1 Iohn 5.13
(d) Rom 5.2,5
(e) Heb 6.11,19
(f) Heb 6.17,18
(g) 2 Pet 1.4,5, 10,11 1 Iohn 2.3 1 Iohn 3.14 2 Cor. 1.12.
(h) Rom. 8.15, 16
(i) Eph. 1.13,14 Ephes. 4.30 2 Cor. 1.21,22
(k) 1 Ioh. 5.13 Isaiah 50.10 Mark 9.24 Psalme 88. throughout. Psalm 77.10 Verse 12
(l) 1 Cor. 2.12 1 Iohn 4.13 Heb. 6.11,12 Ephes. 3.17, 18,19
(m) 2 Pet. 1.10
(n) Rom. 5.1,2,5 Rom. 14.17 Rom. 15.13 Ephes. 1.3,4 Psalm 4.6,7. Psalm 119.32
(o) 1 Iohn 2.1,2. Rom. 6.1,2. Tit. 2.11,12,14. 2 Cor. 7.1. Rom. 8.1,12. 1 Iohn 3. 2,3. Psalm 130.4. 1 Iohn 1.6,7.

IV. True beleevers may have the assurance of their salvation divers wayes shaken, diminished, and intermitted; as, by negligence in preserving of it, by falling into some speciall sin, which woundeth the conscience, and grieveth the spirit, by some sudden, or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light (p): yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this Assurance may, in due time, be revived (q); and by the which, in the mean time, they are supported from utter despair (r).

(p) Cant. 5. 2, 3, 6. Psalm 51. 8, 12, 14. Eph. 4. 30, 31. Psalm 77. 10. *Verse* 10. Mat. 26. 69, 70, 71, 72. Psalm 31. 22. Psalm 88. *throughout.* Isa. 50. 10.

(q) 1 John 3. 9. Luke 22. 32. Job 13. 15. Psalm 73. 15. Psalm 51. 8, 12. Isa. 50. 10.

(r) Micah 7. 7, 8, 9. Jer. 32. 40. Isa. 54. 7, 8, 9, 10. Psalm 22. 1. Psalm 88. *throughout.*

Chap. XIX.

Of the Law of God.

God gave to *Adam* a Law, as a Covenant of Works, by which he bound him, and all his posterity to personall, entire, exact, and perpetuall obedience; promised life upon the fulfilling, and threatned death upon the breach of it: and indued him with power and ability to keep it (a).

(a) Gen. 1. 26, 27. *with* Gen. 2. 17. Rom. 2. 14, 15. Rom. 10. 5. Rom. 5. 12, 19. Gal. 3. 10, 12. Eccles. 7. 29. Job 28. 28.

II. This Law, after his fall, continued to be a perfect rule of righteousnesse, and, as such, was delivered by God upon *Mount Sinai*, in ten Commandments, and written in two Tables (b): the four first Commandments containing our duty towards God; and the other six, our duty to man (c).

(b) James 1. 25. James 2. 8, 10, 11, 12. Rom. 13. 8, 9. Deut. 5. 32. Deut. 10. 4. Exod. 34. 1.

(c) Mat. 22. 37, 38, 39, 40.

III. Be-

III. Beside this Law, commonly called Moral, God was pleased to give to the people of Israel, as a Church under age, Ceremoniall Laws containing severall typical Ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits (*d*); and partly, holding forth divers instructions of moral duties (*e*). All which Ceremonial Laws are now abrogated, under the new Testament (*f*).

IV. To them also, as a Body Politique, he gave sundry Judicial Laws, which expired together with the State of that People; not obliging any other now, further then the generall equity thereof may require (*g*).

V. The Moral Law doth for ever binde all, as wel justified persons, as others, to the obedience thereof (*h*); and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it (*i*): Neither doth Christ in the Gospel, any way dissolve, but much strengthen this obligation (*k*).

VI. Although true Beleevers be not under the Law, as a Covenant of Works, to be thereby justified, or condemned (*l*); yet, is it of great use to them, as well as to others; in that as a Rule of life informing them of the will of God, and their dutie, it directs, and bindes them to walk accordingly (*m*); discovering also the sinfull pollutions of their nature, hearts, and lives; (*n*) so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin (*o*); together with a clearer sight of the need they have of Christ, and the perfection of his obedience (*p*). It is likewise of use to the Regenerate, to restrain their corruptions, in that it forbids sin (*q*): and, the threatnings of it serve to shew, what, even their sins deserve, and what afflictions, in

(*d*) Heb. 9. chap. Heb. 10. 1 Gal. 4. 1, 2, 3 Col. 2. 17.
(*e*) 1 Cor. 5. 7 2 Cor. 6. 17 Iude, verse 23
(*f*) Col. 2. 14, 16, 17 Dan. 9. 27 Eph. 2. 15, 16
(*g*) Exo. 21. chap. Ex. 22. 1. 10 29 Gē. 49. 10. with 1 Pet. 2. 13, 14 Mat. 5. 17. with Verse 38, 39 1 Cor. 9. 8, 9, 10
(*h*) Rom. 13. 8, 9, 10 Ephes. 6. 2 1 Iohn 2. 3, 4, 7, 8
(*i*) Iam. 2. 10, 11
(*k*) Matth. 5. 17, 18, 19. Iam. 2. 8 Rom. 3. 31
(*l*) Rom. 6. 14 Gal. 2. 16 Gal. 3. 13 Gal. 4. 4, 5 Acts 13. 39 Rom. 8. 1
(*m*) Rom. 7. 12, 22, 25 Psalm 119. 4, 5, 6 1 Cor. 7. 19 Gal. 5. 14, 16, 18, 19, 20, 21, 22, 23
(*n*) Rom. 7. 7 Rom. 3. 20
(*o*) Iames 1. 23, 24, 25
(*p*) Gal. 3. 24 Rom. 7. 24, 25. Rom. 8. 3, 4.
(*q*) Iames 2. 11

Rom. 7. 9, 14, 24. Psalm 119. 101, 104, 128.

this life, they may expect for them, although freed from the curse thereof threatned in the Law (r). The promises of it, in like manner, shew them Gods approbation of obedience, and what blessings they may expect upon the performance therof (s); although, not as due to them by the Law, as a Covenant of Works (t). So as, a mans doing good, and refraining from evil, because the Law encourageth to the one, and deterreth from the other, is no evidence of his being under the Law; and, not under grace (u).

(r) Exr. 9. 13, 14 Psalm 89. 30, 31, 32, 33, 34
(s) Lev. 26. 1, to 14. with 2 Cor. 6. 16 Eph. 6. 2, 3 Psalm 37. 11 with Mat. 5. 5 Psalm 19. 11
(t) Gal. 2. 16 Luke 17. 10
(u) Rom. 6. 12 14 1 Pet. 3. 8, 9, 10, 11, 12. with Psalm 34. 12, 13, 14, 15, 16 Heb. 12. 28, 29

VII. Neither are the forementioned Uses of the Law, contrary to the grace of the Gospel, but do sweetly comply with it (w); the Spirit of Christ subduing, and inabling the will of man, to do that, freely and cheerfully, which the will of God, revealed in the Law, requireth to be done (x).

(w) Gal. 3. 21
(x) Ezek. 36. 27 Heb. 8. 10. with Jer. 31. 33.

Chap. XX.

Of Christian Liberty, and Liberty of Conscience.

THe Liberty which Christ hath purchased for Beleevers, under the Gospel, consists in their freedome from the guilt of sin, the condemning Wrath of God, the Curse of the Moral Law (a), and, in their being delivered from this present evill World, Bondage to Satan, and Dominion of sin (b); from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation (c); as also in their free access to God (d), and their yeelding obedience unto him, not out of slavish fear, but a Childe-like love and willing minde (e). All which, were common also to Beleevers under the Law.

(a) Tit. 2. 14 1 Thess. 1. 10 Gal. 3. 13
(b) Gal. 1. 4 Col. 1. 13 Acts 26. 18 Rom. 6. 14
(c) Rom. 8. 28 Psalm 119. 71 1 Cor. 15. 54, 56, 57 Rom. 8. 1
(d) Rom. 5. 1, 2
(e) Rom. 8. 14, 15. 1 Joh. 4. 18

Law(*f*). But under the New Testament, the Liberty of Christians is further inlarged in their freedom from the yoke of the Ceremonial Law, to which the Iewish Church was subjected(*g*); and in greater boldness of accesse to the Throne of Grace(*h*), and in fuller communications of the free Spirit of God, than Beleevers, under the Law, did ordinarily partake of(*i*).

II. God alone is Lord of the Conscience (*k*), and hath left it free from the Doctrines and Commandments of men, which are, in any thing contrary to his Word; or beside it, if matters of Faith, or Worship (*l*). So that, to beleeve such Doctrines, or to obey such commands, out of Conscience, is to betray true Liberty of Conscience(*m*): and the requiring of an implicite Faith, and an absolute and blinde obedience, is, to destroy Liberty of Conscience, and Reason also(*n*).

III. They who upon pretence of Christian Liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian Liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord, without fear, in holiness and righteousness before him, all the days of our life(*o*).

(*o*) Gal. 5. 13. 1 Pet. 2. 16. 2 Pet. 2. 19. Iohn 8. 34. Luke 1. 74, 75.

(*f*) Gal. 3. 9, 14
(*g*) Gal. 4. 1, 2, 3, 6, 7. Gal. 5. 1. Act. 15. 10, 11
(*h*) Heb. 4. 14, 16. Heb. 10. 19, 20, 21, 22
(*i*) Iohn 7. 38, 39 2 Cor. 3. 13, 17, 18
(*k*) Iames 4. 12 Rom. 14. 4
(*l*) Acts 4. 19 Acts 5. 29 1 Cor. 7. 23 Mat. 23. 8, 9, 10 2 Cor. 1. 24 Mat. 15. 9
(*m*) Col. 2. 20, 22, 23 Gal. 1. 10 Gal. 2. 4, 5 Gal. 5. 1
(*n*) Rom. 10. 17 Rom. 14. 23 Isa. 8. 20 Acts 17. 11 Iohn 4. 22 Hos. 5. 11 Rev. 13. 12, 16, 17 Ier. 8. 9

Chap. XXI.

Of Religious Worship, and the Sabbath-day.

THe light of Nature sheweth that there is a God, who hath Lordship and Soveraignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served,

(a) Rom. 1. 20 Acts 17. 24 Psalm 119. 68 Jer. 10. 7 Psalm 31. 23 Psalm 18. 3 Rom. 10. 12 Psalm 62. 8 Josh. 24. 14 Mar. 12. 33 (b) Deut. 12. 32 Mat. 15. 9 Acts 17. 25 Mat. 4. 9, 10 Deut. 4. 15 to 20 Exod. 20. 4, 5, 6 Col. 2. 23 (c) Matth. 4. 10. with Joh. 5. 23. & 2 Cor. 13. 14 (d) Col. 2. 18 Rev. 19. 10 Rom. 1. 25 (e) John 14. 6 1 Tim. 2. 5 Ephes. 2. 18 Col. 3. 17 (f) Phil. 4. 6 (g) Psalm 65. 2 (h) John 14. 13, 14 1 Pet. 2. 5 (i) Rom. 8. 26 (k) 1 Joh. 5. 14 (l) Psalm 47. 7. Eccles. 5. 1, 2. Heb. 12. 28. Gen. 18. 27. James 5. 16. James 1. 6, 7. Mark 11. 24. Matth. 6. 12, 14, 15. Col. 4. 2. Ephes. 6. 18. (m) 1 Cor. 14. 14. (n) 1 John 5. 14. (o) 1 Tim. 2. 1, 2. John 17. 20. 2 Sam. 7. 29. Ruth 4. 12. (p) 2 Sam. 12. 21, 22, 23. with Luke 16. 25, 26. Rev. 14. 13. (q) 1 John 5. 16.

with all the heart, and with all the soul, and with all the might (a). But, the acceptable way of Worshipping the true God, is instituted by himself, and so limited by his own revealed Will, that he may not be Worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture (b).

II. Religious Worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone (c); not, to Angels, Saints, or any other Creature (d): and, since the Fall, not without a Mediator; nor in the mediation of any other, but of Christ alone (e).

III. Prayer, with Thanksgiving being one speciall part of Religious Worship (f), is, by God, required of all men (g): and, that it may be accepted, it is to be made in the Name of the Son (h), by the help of his Spirit (i), according to his Will (k), with understanding, reverence, humility, fervency, faith, love, and perseverance (l); and if vocall, in a known tongue (m).

IV. Prayer is to be made for things lawfull (n), and for all sorts of men living, or that shall live hereafter (o): but not for the Dead (p), nor for those of whom it may be known, that they have sinned the sin unto death (q).

(r) Acts 15. 21 Rev. 1. 3 (s) 2 Tim. 4. 2.

V. The reading of the Scriptures with godly fear (r), the sound Preaching (s) and Conscionable Hearing of the Word, in obedience unto God, with under-

understanding, faith and reverence (*t*); singing of Psalms with grace in the heart (*u*); as also, the due administration, and worthy receiving of the Sacraments instituted by Christ; are all, parts of the ordinary Religious Worship of God (*w*): Beside Religious Oathes (*x*), Vows (*y*), Solemn Fastings (*z*); and Thanksgivings upon speciall occasions (*a*), which are, in their severall times and seasons, to be used, in an holy and religious manner (*b*).

(*t*) James 1. 22 Acts 10, 33 Mat. 13, 19. Heb. 4. 2 Isaiah 66. 2.
(*u*) Col. 3. 16 Ephes. 5. 19 James 5. 13
(*w*) Mat. 28. 19 1 Cor. 11. 23. to 29 Acts 2. 42
(*x*) Deut. 6. 13 with Neh. 10. 29.
(*y*) Isa. 19. 21. with Eccles. 5. 4, 5.
(*z*) Joel 2. 12 Esth. 4. 16 Mat. 9. 15 1 Cor. 7. 5
(*a*) Psalm 107 throughout. Est. 9. 22
(*b*) Heb. 12. 28.

VI. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed (*c*): but God is to be Worshipped every where (*d*), in Spirit and Truth (*e*); as in private Families (*f*) daily (*g*), and in secret, each one by himself (*h*); so, more solemnly, in the publick Assemblies, which are not carelesly, or wilfully to be neglected, or forsaken, when God, by his Word or Providence, calleth thereunto (*i*).

(*c*) Iohn 4. 21.
(*d*) Mal. 1. 11 1 Tim. 2. 8
(*e*) Iohn 4. 23, 24. (*f*) Ier. 10. 25. Deut. 6. 6, 7. Iob 1. 5. 2 Sam. 6. 18, 20. 1 Pet. 3. 7. Acts 10. 2. (*g*) Mat. 6. 11. (*h*) Mat. 6. 6. Eph. 6. 18. (*i*) Isa. 56. 6, 7. Heb. 10. 25. Prov. 1. 20, 21, 24. Prov. 8. 34. Acts 13. 42. Luke 4. 16. Acts 2. 42.

VII. As it is the Law of Nature, that, in general, a due proportion of time be set apart, for the Worship of God; so, in his Word, by a positive, Moral, and perpetuall Commandment, binding all men, in all Ages, hee hath particularly appointed One Day in Seven, for a Sabbath, to be kept holy unto him (*k*): which, from the beginning of the World to the Resurrection of Christ, was the last Day of the week; and, from the Resurrection of Christ, was changed into the first day of the week (*l*), which, in Scripture, is called the Lords day (*m*), & is to be

(*k*) Exod. 20. 8, 9, 10, 11. Isa. 56. 2, 4, 6, 7.
(*l*) Gen. 2. 3 2 Cor. 16. 1, 2 Acts 20. 7.
(*m*) Rev. 1. 10

continued to the end of the World, as the Christian Sabbath (n).

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before hand, do not only observe an holy Rest, all the Day, from their own works, words, and thoughts about their worldly imployments, and recreations (o), but also are taken up the whole time, in the publique and private Exercises of his Worship, and in the Duties of necessitie, and mercy (o).

(n) Exod. 20. 8, 10. with Mat. 5. 17, 18
(o) Exod. 20. 8 Exod. 16. 23, 25, 26, 29, 30 Exod. 31. 15, 16, 17. Isa. 58. 13 Neh. 13. 15, 16, 17, 18, 19, 21, 22
(p) Isa. 58. 13 Mat. 12. 1. 10 13

Chap. XXII.

Of lawful Oathes and Vows.

A Lawfull Oath is a part of Religious Worship (a), wherein upon just occasion, the person swearing, solemnly calleth God to witness what he asserteth, or promiseth, and to Judge him according to the truth, or falshood of what he sweareth (b).

II. The name of God only, is that by which men ought to swear, and therein it is to be used with all holy fear and reverence (c). Therefore, to swear vainly, or rashly, by that glorious and dreadfull Name; or to swear at all, by any other thing, is sinful, and to be abhorred (d). Yet, as in matters of weight and moment, an Oath is warranted by the Word of God, under the New Testament, as well as under the Old (e); so, a lawfull Oath, being imposed by lawfull Authority, in such matters ought to be taken (f).

III. Whosoever taketh an Oath, ought duly to consider the weightiness of so solemn an act, and therein

(a) Deut. 10. 20
(b) Exod. 20. 7 Levit. 19. 12 2 Cor. 1. 23 2 Chron. 6. 22, 23
(c) Deut. 6. 13
(d) Exod. 20. 7 Jer. 5. 7 Mat. 5. 34, 37 James 5. 12
(e) Heb. 6. 16 2 Cor. 1. 23 Isa. 65. 16
(f) Deut. 6. 13 Neh. 13. 25 Ezra 10. 5

to

to avouch nothing, but what he is fully perſwaded is the truth (*g*). Neither may any man binde himſelf by Oath to any thing but what is good and juſt, and what he believeth ſo to be, and what he is able, and reſolved to perform (*h*). Yet is it a ſin, to refuſe an Oath touching any thing that is good and juſt, being impoſed by lawful Authority (*i*).

(*g*) Exod. 20.7 Ier. 4. 2
(*h*) Gen. 24.2, 3,5,6,8,9
(*i*) Numb. 5.19, 21 Nehem. 5. 12 Exod. 22.7,8, 9,10,11

IV. An Oath is to be taken in the plain and common ſenſe of the words, without equivocation, or mental reſervation (*k*). It cannot oblige to ſin: but, in any thing not ſinful, being taken, it bindes to performance, although to a mans own hurt (*l*). Nor is it to be violated, although made to Hereticks, or Infidels (*m*).

(*k*) Ier. 4.2 Pſalm 24. 4
(*l*) 1 Sam. 25. 22,32,33,34 Pſalm 15,4
(*m*) Eze. 17. 16, 18, 19 Ioſh. 9. 18, 19. *with* 2 Sam. 21. 1

V. A Vow is of the like nature with a Promiſſory Oath, and ought to be made with the like Religious care, and to be performed with the like faithfulneſs (*n*).

(*n*) Iſa. 19. 21 Eccl. 5. 4, 5, 6 Pſalm 61. 8 Pſal. 66. 13, 14

VI. It is not to be made to any Creature but to God alone (*o*): and, that it may be accepted, it is to be made voluntarily, out of Faith, and conſcience of Duty, in way of thankfulneſs for mercy received, or for the obtaining of what we want; whereby wee more ſtrictly binde our ſelves to neceſſary duties; or, to other things, ſo far, and ſo long, as they may fitly conduce thereunto (*p*).

(*o*) Pſalm 76. 11 Ier. 44. 25, 26
(*p*) Deut. 23. 21, 22, 23 Pſam 50. 14 Geneſ. 28. 20, 21, 22 1 Sam. 1. 11 Pſal. 66. 13, 14 Pſalm 132. 2, 3, 4, 5

VII. No man may Vow, to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded; or which is not in his own power, and, for the performance whereof, he hath no promiſe of ability from God (*q*). In which reſpects, Popiſh Monaſticall Vows, of perpetuall ſingle life, profeſ-

(*q*) Acts 23. 12, 14 Mar. 6. 26 Numb. 30. 5, 8, 12, 13

(r) Mat. 19. 11, 12
1 Cor. 7. 2, 9
Ephes. 4. 28
1 Pet. 4. 2
1 Cor. 7. 23

sed Poverty, and Regular Obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which, no Christian may intangle himself (r).

Chap. XXIII.

Of the Civil Magistrate.

God, the supreme Lord and King of all the World, hath Ordained Civil Magistrates, to be, under him, over the People, for his own Glory, and the Publique good: and, to this end hath armed them with the Power of the Sword, for the defence and incouragement of them that are good, and for the punishment of evil doers (a).

(a) Rom. 13. 1, 2, 3, 4
1 Pet. 2. 13, 14
(b) Pro. 8. 15, 16
Rom. 13. 1, 2, 4

II. It is lawful for Christians to accept and execute the Office of a Magistrate; when called thereunto (b): in the managing whereof, as they ought especially to maintain Piety, Justice, and Peace, according to the wholsom Laws of each Commonwealth (c); so, for that end, they may lawfully now, under the New Testament, wage Warre, upon just and necessary occasion (d).

(c) Psal. 2. 10, 11, 12
1 Tim. 2. 2
Psa. 82. 3, 4
2 Sam. 23. 3
1 Pet. 2. 13
(d) Luk. 3. 14
Rom. 13. 4
Matth. 8. 9, 10
Acts 10. 1, 2
Revel. 17. 14, 16

III. The Civil Magistrate may not assume to himself the administration of the Word and Sacraments, or the power of the Keys of the Kingdom of Heaven (e): yet, he hath authority, and it is his duty, to take order that Unity and Peace be preserved in the Church, that the Truth of God be kept pure, and intire, that all Blasphemies and Heresies be suppressed, all corruptions and abuses in Worship and Discipline prevented,

(e) 2 Chron. 26. 18. *with* Mat. 18. 17 & Mat. 16. 19
1 Cor. 12. 28, 29
Ephes. 4. 11, 12
1 Cor. 4. 1, 2
Rom. 10. 15
Heb. 5. 4

vented, or reformed; and all the Ordinances of God duly settled, administred, and observed (*f*). For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the minde of God (*g*).

IV. It is the duty of People to pray for Magistrates (*h*), to honour their persons (*i*), to pay their Dues (*k*), to obey their lawful Commands, and to be subject to their Authority, for conscience sake (*l*). Infidelity, or difference in Religion doth not make void the Magistrates just and legal Authority, nor free the People from their due obedience to them (*m*): from which, Ecclesiastical persons are not exempted (*n*).

(*f*) Isa. 49. 23 Psalm 122. 9 Ezra 7. 23, 25, 26, 28 Levit. 24. 16 Deut. 13. 5, 6, 12 2 King. 18. 4 1 Chr. 13. 1. 10 9 2 King. 23. 1. 10 26 2 Chron. 34. 33 2 Chron. 15. 12, 13

(*g*) 2 Chron. 19. 8, 9, 10, 11 2 Chron. 29, 30, *chapters.* Mat. 2. 4, 5

(*h*) 1 Tim. 2. 1, 2

(*i*) 1 Pet. 2. 17

(*k*) Rom. 13. 6, 7. (*l*) Rom. 13. 5. Tit. 3. 1. (*m*) 1 Pet. 2. 13, 14, 16. (*n*) Rom. 13. 1. 1 King. 2. 35. Acts 25. 9, 10, 11. 2 Pet. 2. 1, 10, 11. Iude, verse 8, 9, 10, 11.

Chap. XXIV.

Of Marriage, and Divorce.

MArriage is to be between one Man & one Woman: neither is it lawfull for any Man to have more then one Wife, nor for any Woman to have more then one Husband, at the same time (*a*).

(*a*) Gen. 2. 24 Mat. 19. 5, 6 Prov. 2. 17

II. Marriage was ordained for the mutual help of Husband and Wife (*b*), for the increase of mankinde with a legitimate issue, and of the Church with an holy seed (*c*), and, for preventing of uncleanness (*d*).

(*b*) Gen. 2. 18

(*c*) Mal. 2. 15

(*d*) 1 Cor. 7. 2, 9

III. It is lawful for all sorts of people to marry,

who are able with judgement, to give their Consent (e). Yet, is it the duty of Christians to marry only in the Lord (f): And therefore such as profess the true reformed Religion, should not marry with Infidels, Papists, or other Idolaters: Neither should such as are godly, be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable Heresies (g).

(e) Heb. 13.4 1 Tim. 4.3 1 Cor. 7. 36, 37, 38 Gen. 24.57,58
(f) 1 Cor. 7.39
(g) Gen. 34.14 Exod. 34.16 Deut. 7. 3,4 1 Kings 11.4 Nehem. 13.25, 26,27 Mal. 2.11,12 2 Cor. 6.14

IV. Marriage ought not to be within the degrees of Consanguinity or Affinity forbidden in the Word (h); Nor can such incestuous marriages ever be made lawful by any Law of man or consent of Parties, so as those persons may live together as man and wife (i).

(h) Lev. 18. chap. 1 Cor. 5.1 Amos 2.7
(i) Mark. 6.18 Levit. 18. 24, 25, 26, 27, 28

Chap. XXV.

Of the Church.

THe Catholique or Universal Church, which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into One, under Christ the Head thereof, and is, the Spouse, the Body, the Fulness of Him that filleth all in all (a).

(a) Ephes. 1.10, 22,23 Ephes. 5. 23, 27,32 Col. 1.18
(b) 1 Cor. 1. 2 1 Cor. 12. 12, 13. Psalm 2. 8 Rev. 7.9 Rom. 15.9,10, 11,12
(c) 1 Cor. 7.14 Act. 2.39 Ezek. 16.20,21 Rom. 11.16 Gen. 3.15 Gen. 17.7

II. The Visible Church, which is also Catholique or Universal, under the Gospel (not confined to one Nation, as before, under the Law) consists of all those, throughout the World, that professe the true Religion (b); and of their Children (c): and is, the Kingdom of

of the Lord Jesus Christ(*d*), the House and Family of God(*e*), out of which, there is no ordinary possibility of Salvation (*f*).

III. Unto this Catholique Visible Church, Christ hath given the Ministry, Oracles, and Ordinances of God, for the gathering, and perfecting of the Saints, in this life, to the end of the World: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto(*g*).

IV. This Catholique Church hath been sometimes more, sometimes less visible(*h*). And particular Churches, which are Members thereof, are more or less pure, according as the Doctrine of the Gospel is taught and imbraced, Ordinances administred, and Publique Worship performed more or less purely in them(*i*).

V. The purest Churches under Heaven are subject both to mixture, and error(*k*): and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan(*l*). Nevertheless, there shall be always a Church on Earth, to worship God according to his will (*m*).

VI. There is no other Head of the Church, but the Lord Jesus Christ (*n*); Nor can the Pope of Rome, in any sense, be head thereof: but is, that Antichrist, that Man of sin, and Son of Perdition, that exalteth himself, in the Church, against Christ, and all that is called God (*o*).

(*d*) Mat. 13. 47 Isai. 9.7
(*e*) Ephes. 2. 19 Ephes. 3. 15.
(*f*) Acts 2. 47
(*g*) 1 Cor. 12. 28 Ephe. 4. 11, 12, 13 Mat. 28. 19, 20 Isai. 59. 21.
(*h*) Rom. 11. 3. 4 Rev. 12. 6. 14
(*i*) Rev. 2. 3, *chap.* 1 Cor. 5. 6, 7.
(*k*) 1 Cor. 13. 12 Rev. 2. 3. *chap.* Mat. 13. 24, 25 26, 27, 28, 29, 30. 47
(*l*) Rev. 18. 2 Rom. 11. 18, 19, 20, 21, 22
(*m*) Mat. 16. 18 Psal. 72. 17 Psalm 102. 28 Mat. 28. 19, 20
(*n*) Col. 1. 18 Ephes. 1. 22
(*o*) Mat. 23. 8, 9, 10. 2 Thess. 2. 3, 4, 8, 9 Rev. 13. 6.

Chap. XXVI.

Of the Communion of Saints.

(a) 1 John 1.3 Eph. 3.16,17, 18,19 John 1.16 Eph. 2.5,6 Phil. 3.10 Rom. 6.5,6 2 Tim. 2. 12

ALl Saints, that are united to Jesus Christ their Head, by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory (*a*): And, being united to one another in love, they have communion in each others gifts and graces (*b*), and are obliged to the performance of such duties, publique and private, as do conduce to their mutuall good, both in the inward and outward man (*c*).

(b) Eph. 4.15,16 1 Cor. 12. 7 1 Cor. 3.21, 22,23 Col. 2.19

(c) 1 Thess. 5.11, 14 Rom. 1.11,12, 14. 1 Joh. 3.16, 17,18 Gal. 6.10

II. Saints by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification (*d*); as also, in relieving each other in outward things, according to their severall abilities, and necessities. Which Communion, as God offereth opportunity, is to be extended unto all those, who, in every place, call upon the name of the Lord Jesus (*e*).

(d) Heb. 10.24, 25 Acts 2.42,46 Isa. 2. 3 1 Cor. 11.20

(e) Act. 2.44,45 1 John 3.17 2 Cor. 8. 9. *chapters.* Act. 11. 29,30

III. This Communion which the Saints have with Christ, doth not make them, in any wise, partakers of the substance of his Godhead; or, to be equal with Christ, in any respect: either of which to affirm, is impious, and blasphemous (*f*). Nor doth their Communion one with another, as Saints, take away, or infringe the title, or propriety which each man hath in his goods and possessions (*g*).

(f) Col. 1.18,19 1 Cor. 8.6 Isa. 42. 8 1 Tim. 6.15,16 Psal. 45.7. *with* Heb. 1. 8,9

(g) Exod. 20.15 Eph. 4.28 Acts 5. 4.

Chap.

Chap. XXVII.

Of the Sacraments.

SAcraments are holy Signes, and Seales of the Covenant of Grace (*a*), immediately Instituted by God (*b*), to represent Christ, and his benefits; and, to confirm our interest in him (*c*); as also, to put a visible difference between those that belong unto the Church, and the rest of the World (*d*); and, solemnly to ingage them to the service of God in Christ, according to his Word(*e*).

(*a*) Rom. 4. 11 Gen. 17. 7, 10
(*b*) Mat. 28. 19 1 Cor. 11. 23
(*c*) 1 Cor. 10. 16 1 Cor. 11. 25, 26 Gal 3. 27
(*d*) Rom. 15. 8 Exod. 12. 48 Gen. 34. 14
(*e*) Rom. 6. 3, 4 1 Cor. 10. 16, 21

II. There is in every Sacrament a spiritual relation, or Sacramental union, between the Sign and the Thing signified: whence it comes to pass, that the Names, and effects of the one, are attributed to the other(*f*).

(*f*) Gen. 17. 10 Mat. 26. 27, 28 Tit. 3. 5

III. The Grace which is exhibited in, or by the Sacraments righly used, is not conferred by any power in them: neither doth the efficacy of a Sacrament depend upon the Piety, or Intention of him that doth administer it (*g*): but, upon the work of the Spirit(*h*), and the word of Institution, which containes, together with a Precept authorizing the use thereof, a Promise of benefit to worthy Receivers(*i*).

(*g*) Rō. 2. 28, 29 1 Pet. 3. 21.
(*h*) Matth. 3. 11 1 Cor. 12. 13
(*i*) Mat. 26. 27, 28 Mat. 28. 19, 20

IV. There be only two Sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any, but by a Minister of the Word lawfully Ordained(*k*).

(*k*) Mat. 28. 19 1 Cor. 11. 20, 23 1 Cor. 4. 1 Heb. 5. 4

V. The

V. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified, and exhibited, were, for substance, the same with those of the New (*l*).

(*l*) 1 Cor 10. 1, 2, 3, 4

Chap. XXVIII.

Of Baptism.

(*a*) Mat. 28 19
(*b*) 1 Cor. 12. 13
(*c*) Rom. 4. 11 *with* Col. 2. 11, 12
(*d*) Gal. 3. 27, Rom. 6. 5
(*e*) Tit. 3. 5
(*f*) Mark. 1. 4.
(*g*) Rom. 6. 3, 4
(*h*) Mat. 28. 19, 20
(*i*) Mat. 3. 11 Joh. 1. 33 Mat. 28 19, 20
(*k*) Heb. 9. 10, 19, 20, 21, 22 Act. 2. 41 Act. 16. 33 Mark. 7. 4
(*l*) Mark. 16. 15, 16 Act. 8. 37, 38
(*m*) Gen. 17. 7, 9, 10, *with* Gal. 3. 9, 14. *and* Col. 2. 11, 12. *and* Act. 2. 38, 39. *and* Rom. 4. 11, 12 1 Cor. 7. 14 Mat. 28 19 Mark. 10. 13, 14, 15, 16. Luk. 18. 15.

BAptism is a Sacrament of the New Testament, Ordained by Jesus Christ (*a*), not only for the solemn Admission of the party Baptized, into the Visible Church (*b*); but also, to be unto him a signe, and seal of the Covenant of Grace (*c*), of his ingrafting into Christ (*d*), of Regeneration (*e*), of Remission of sins (*f*), and of his giving up unto God through Jesus Christ, to walk in newness of life (*g*). Which Sacrament, is by Christs own appointment, to be continued in his Church untill the end of the World (*h*).

II. The outward Element to be used in this Sacrament is Water, wherewith the Party is to be Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel, lawfully called thereunto (*i*).

III. Dipping of the person into the Water, is not necessary: but, Baptism is rightly administred, by powring, or sprinkling water upon the person (*k*).

IV. Not only those that do actually profess faith in, and obedience unto Christ (*l*), but also the Infants of one, or both beleeving Parents, are to be Baptized (*m*).

V. Al-

V. Although it be a great Sin, to contemn, or neglect this Ordinance *n*, yet Grace and salvation are not so inseparably annexed unto it, as that no Person can be regenerated or saved, without it *o*; or, that all that are Baptized, are undoubtedly regenerated *p*.

n Luk.7.30. with Exod.4.24,25,26.
o Rom.4.11. Acts 10.2, 4, 22, 31, 45, 47.
p Acts 8.13, 23.

VI. The Efficacy of Baptism is not tyed to that moment of time, wherein it is administred *q*; yet, notwithstanding, by the right use of this Ordinance, the grace promised, is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age, or infants) as that Grace belongeth unto, according to the Councel of Gods own Will, in his appointed time *r*.

q Ioh 3.5,8.
r Gal.3.27. Tit.3.5. Eph.5.25,26. Acts 2.38,41.

VII. The Sacrament of Baptism is but once to be administred unto any person *s*.

s Tit.3.5.

Chap. XXIX.

Of the Lords Supper.

Our Lord Jesus, in the night wherein he was betrayed, Instituted the Sacrament of his Body and Blood, called the Lords Supper, to be observed in his Church, unto the end of the World, for the perpetual Remembrance of the sacrifice of Himself, in his Death; the sealing all benefits thereof unto true Believers, their Spiritual nourishment and growth in him, their further ingagement in, and to, all duties which they owe unto him; and, to be a bond, and

pledge of their Communion with him, and with each other, as members of his mystical Body *a*.

II. In this Sacrament Christ is not offered up to his Father; nor, any real Sacrifice made at all, for remission of sins of the quick or dead *b*; but only a Commemoration of that one offering up of himself, by himself, upon the Cross, once for all; and, a spiritual Oblation of all possible praise unto God, for the same *c*. So that, the Popish Sacrifice of the Mass (as they call it) is most abominably injurious to Christs one, onely Sacrifice, the alone Propitiation for all the sins of his Elect *d*.

III. The Lord Jesus hath, in this Ordinance, appointed his Ministers to declare his word of Institution to the people; to pray, and bless the Elements of Bread and Wine, and thereby to set them apart from a Common to an Holy Use; and, to Take, and Break the Bread, to Take the Cup, and (they communicating also themselves) to give both to the Communicants *e*; but, to none who are not then present in the Congregation *f*.

IV. Private Masses or receiving this Sacrament by a Priest or any other alone *g*; as likewise, the denial of the Cup to the people *h*, worshipping the Elements, the lifting them up or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this Sacrament, and to the Institution of Christ *i*.

V. The Outward Elements, in this Sacrament, duly set

a 1 Cor. 11. 23, 24, 25, 26. 1 Cor. 10. 16, 17, 21. 1 Cor. 12. 13.

b Heb. 9. 22, 25, 26, 28.

c 1 Cor. 11. 24, 25, 26. Mat. 26. 26, 27.

d Heb. 7. 23, 24, 27. Heb. 10. 11, 12, 14, 18.

e Mat. 26. 26, 27, 28. & Mark 14. 22, 23, 24. & Luke 22. 19, 20. with 1 Cor. 11. 23, 24, 25, 26.

f Acts 20. 7. 1 Cor. 11. 20.

g 1 Cor. 10. 16.

h Mark 14. 23. 1 Cor. 11. 25, 26, 27, 28, 29.

i Mat. 15. 9.

set apart, to the uses ordained by Christ, have such relation to him crucified, as that, truly, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ *k*; albeit, in substance and nature, they still remain truly, and only Bread and Wine, as they were before *l*.

k Mat. 26. 26, 27, 28. *l* 1 Cor. 11. 26, 27, 28. Mat. 26. 29.

VI. That Doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christs Body and Blood (commonly called Transubstantiation) by Consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common Sense and Reason; overthroweth the nature of the Sacrament, and hath been, and is, the cause of manifold Superstitions, yea, of gross Idolatries *m*.

m Act. 3. 21. with 1 Cor. 11. 24, 25, 26. Luke 24. 6, 39.

VII. Worthy receivers outwardly partaking of the Visible Elements, in this Sacrament *n*, do then also, inwardly by faith, really and indeed, yet not carnally and corporally, but Spiritually, receive, and feed upon Christ crucified, and all benefits of his death. The Body and Blood of Christ being then, not corporally or carnally, in, with, or under the Bread and Wine; yet, as really, but Spiritually, present to the Faith of Believers in that Ordinance, as the Elements themselves are to their outward senses *o*.

n 1 Cor. 11. 28.

o 1 Cor. 10. 16.

VIII. Although ignorant, and wicked men receive the outward Elements, in this Sacrament: yet, they receive not the Thing signified thereby; but by their unworthy coming thereunto, are guilty of the Body

and Blood of the Lord to their own damnation. Wherefore all ignorant, and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lords Table; and, cannot without great sin against Christ while they remain such, partake of these Holy Mysteries *p*, or be admitted thereunto *q*.

p 1 Cor. 11. 27, 28, 29. 2 Cor. 6. 14, 15, 16.
q 1 Cor. 5. 6, 7, 13. 2 Thess. 3. 6, 14, 15. Mat. 7. 6.

Chap. XXX.

Of the state of men after death, and of the Resurrection of the dead.

THE Bodies of men, after death, return to dust, and see corruption *a*: but, their Souls (which neither dye, nor sleep) having an immortal subsistence, immediately return to God who gave them *b*: the Souls of the Righteous, being then made perfect in holiness, are received into the highest Heavens, where they behold the face of God, in light and glory, waiting for the full Redemption of their Bodies *c*. And the Souls of the wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the Judgement of the Great Day *d*. Beside these two Places, for Souls separated from their bodies, the Scripture acknowledgeth none.

a Gen. 3. 19. Act. 13. 36.
b Luke 23. 43. Eccles. 12. 7.
c Heb. 12. 23. 2 Cor. 5. 1, 6, 8. Phil. 1. 23 with Acts 3. 21. and Eph. 4. 10.
d Luke 16. 23, 24. Acts 1. 25. Iude, ver. 6, 7. 1 Pet. 3. 19.

II. At the Last Day, such as are found alive, shall not dye, but be changed *e*: and, all the Dead shall be raised up, with the self same bodies, and none other, although with different qualities, which shall be united again to their Souls for ever *f*.

e 1 Thess. 4. 17. 1 Cor. 15. 51, 52.
f Iob 19. 26, 27. 1 Cor. 15. 42, 43, 44.

III. The

III. The Bodies of the unjust, shall, by the power of Christ, be raised to dishonor: the Bodies of the just by his Spirit, unto honor; and, be made conformable to his own glorious Body *g*.

g Acts 24. 15. Joh. 5. 28, 29. 1 Cor. 15. 43. Phil. 3. 21.

Chap. XXXI.

Of the last Judgement.

God hath appointed a Day, wherein he will judge the World, in righteousness, by Jesus Christ *a*, to whom, all Power and Judgement is given of the Father *b*. In which Day, not onely the Apostate Angels shall be judged *c*, but likewise all Persons that have lived upon Earth, shall appear before the Tribunal of Christ, to give an account of their Thoughts, Words, and Deeds; and, to receive according to what they have done in the Body, whether good or evil *d*.

a Acts 17. 31.
b Joh. 5. 22, 27.
c 1 Cor. 6. 3. Iude, v. 6. 2 Pet. 2. 4.
d 2 Cor. 5. 10. Eccles. 12. 14. Rom. 2. 16. Rom. 14. 10, 12. Mat. 12. 36, 37.

II. The End of Gods appointing this Day, is, for the manifestation of the Glory, of his Mercy, in the eternal salvation of the Elect; and, of his Justice, in the damnation of the Reprobate, who are wicked, and disobedient. For, then, shall the Righteous go into everlasting life, and receive that fulness of Joy and Refreshing, which shall come from the presence of the Lord: but, the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal Torments, and be punished with everlasting destruction from the presence of the Lord, and from the Glory of his Power *e*.

e Mat. 25. 31. to the end. Rom. 2. 5, 6. Rom. 9. 22, 23. Mat. 25. 21. Acts 3. 19. 2 Thess. 1. 7, 8, 9, 10.

III. As

III. As Christ would have us to be certainly perswaded, That there shall be a Day of Judgement, both to deter all men from Sin, and for the greater consolation of the Godly in their Adversity *f*, so, will he have that day unknown to men, that they may shake off all carnal Security, and be always watchful, because they know not at what hour the Lord will come; and, may be ever prepared to say, Come Lord Jesus, come quickly, Amen *g*.

f 2 Pet. 3. 10, 11, 12. 2 Cor. 5. 10. 2 Thess. 1. 5, 6, 7. Luke 21. 27, 28. Rom. 8. 23, 24, 25.

g Mat. 24. 36, 42, 43, 44. Mark 13. 35, 36, 37. Luk. 12. 35, 36. Rev. 22. 20.

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